

42386

THE VAIRAGYA-SATAKAM

OR

THE HUNDRED VERSES ON
RENUNCIATION

TRANSLATED INTO ENGLISH

(With original text and comments)



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PREFACE.

THE Vairagya-Satakam is one of the three series of hundred verses which have come down to us under the title of Subhasita-trishati (lit. 'The finely worded three centuries') and associated with the name of the poet Bhartrihari. In some manuscripts, these verses exceed the number indicated in the above name, but we have followed the authority of an edition published by the Dnyanesh Press of Bombay, which maintains the exact original number.

Tradition attributes the authorship of these verses to Bhartrihari, the elder brother of the most renowned King Vikramāditya of Ujjaini. Controversy has not yet settled the point as to which Vikramāditya was the brother of the poet and when he did he reign at Ujjaini.

In fact, it seems, that Bhartrihari belonged to a royal family and renounced the world later on in order to become a Yogi. The most reliable tradition is round which growing, and sometimes conflicting, traditions have continued to gather. There is still pointed out near Ujjaini, bearing the name, where Bhartrihari is said to have

practised austerities. A book called the *Nathalilamrita* recording from hearsay stories about the celebrities of the Nathi sect of Yogis contains an account of Bhartrihari's life in a loose, legendary style. But it is easy to make out that, when all clue to authenticity about the real facts of Bhartrihari's life became lost to tradition, the memory of a career so stimulating to imagination was not allowed to go down so hopelessly denuded of facts, and the process of adding limbs and features to the stump of an older tradition naturally went on. Add to this process such floating legendary materials as the story about a gift made to one's beloved proving her infidelity by changing hands till it reached the donor again, or the miracles with which the then famous sect of Yogis used to be credited and so on, and you hope to get a fairly good biography of Bhartrihari such as gradually gained currency in tradition.

The verses, composed—maybe, with stray exceptions—by Bhartrihari himself, cannot be made to give any clue to his individual life, for his poetry seeks to create effect through style and sentiment too conventional to yield themselves to such use. But still his life-long lessons from experience and observation must have been reflected in their peculiar trend and emphases in the movements of sentiment through the verses; and it may be possible for a reader of penetrative intellect to trace out from such nice shades the bare outline of a deeper life of hard-fought struggles and late-won victory. A nature, straight-

forward, possessed of noble faith in itself, unambitious of high distinction among men, but deeply susceptible to the beauties and charms of sentiment, seems to have been involved once in a tangle of sensual enjoyments too heavy to leave it the sustained strength for wielding the sceptre, till from a life of such weakness and consequent dependence, it gradually rose through reactions, deep and incisive, to a wonderfully enriched sense of worldly vanity and an effective strength of renunciation. The verses composed by Bhartrihari tend to present to view the background of such a nature still holding in control lower susceptibilities, once indulged, by the dawning possibilities of a life of Yoga. And though it is difficult to ascertain how far this life of Yoga had advanced behind the role of the poet representing different stages of wisdom, it is fairly presumptive that the poet's voice gradually merged in the silence of the highest spiritual realisations.

The hundred verses of the Vairagya-Satakam are divided into ten groups under the following ten headings : तृष्णादूषणं, condemnation of desire ; विषयपरित्यागविडम्बना, futile efforts to give up sense-objects ; याच्नादैर्न्यदूषणं, condemnation of the poverty of a supplicant attitude ; भोगास्थैर्यवर्णनं, delineation of the evanescence of enjoyments ; कालमहिमानुवर्णनं, description of the working of Time, or the principle of change ; यतिनृपतिसंवादवर्णनं, a comparison as to how a monk stands to a king ; मनः-संबोधननियमनं, control of mind by stimulating wisdom in it ; नित्यानित्यवस्तुविचारः discrimination of the

immutable reality from the mutable ; शिवार्चन, worship of Shiva ; अवधूतचर्या, the way of life for an Abadhuta, or a self-realised ascetic characterised by highest spiritual freedom.

With these few remarks of a prefatory nature, we send forth this English translation of an important poetical production of mediæval India into the world of modern readers. The translations have been made rather too closely literal specially to suit the convenience of those readers who want to follow the original Sanskrit with their help. Owing to the circumstance of the whole book being practically published in monthly instalments through the columns of the Prabuddha Bharata, we could not avoid prefixing a table of errata to this first edition.

THE EDITORS.



ERRATA.

	In :	For :	Read :
Verse	7, translation,	भूक्ता	भुक्ता
„	8, text,	तृष्णैकातरुणायते	तृष्णैका तरुणायते
„	9, „	यष्ट-युत्यानं	यष्टयुत्यानं
„	10, „	नन्दन्तियोगीश्वराः	नन्दन्ति योगीश्वराः
„	30, translation,	No. 32,	No. 23.
„	36, text,	भयभयाम्भोधिपारं	भवभयाम्भोधिपारं
„	40, „	कोऽपि स	कोऽपि स
„	60, note, and	Kapála	Kapála
„	72, translation,	end of the ear,	tip of the ear,
„	78, text,	जह्नुकन्यापयः पूतग्राव etc.	जह्नुकन्यापयः- पूतग्राव etc.
„	82, translation,	cultivation of tion of	cultivation of
„	88, text,	आत्मारामं	आत्मारामो

N. B. The translation of the verse, 39, appeared in the Prabuddha Bharata in an improved form as follows: Manifold and transitory in nature are the

enjoyments and of such is this world m
 So what for would you wander about h
 men? Cease exerting yourselves (for the
 if you put faith in our word, on its S
 Foundation (lit. abode) concentrate you
 purified by quelling hope with its hundred
 and freed from its liability to create desire.

This translation again was supplimented
 following notes :

कामोत्पत्तिवशात्, (we accept this reading as
 in the edition we translate from, but the m
 given of it by the commentator Budhendra
 not here follow. He makes the expression
 the verb 'concentrate,' explaining काम as
 or love. His meaning thus becomes: sway
 the development of love or Bhakti). Li
 (turned) away from the necessity (वश) (in
 upon it) of (or by) the creation of desires.

Enjoyments are transitory individually a
 exhaustible collectively, so we are in a neve
 ing wild-goose chase which brings in turns s
 tion and grief. Desire produces this t
 entanglement and hope keeps it on. The
 don't exert yourself for these enjoyments
 freeing your mind from hope and desire,
 high on its supreme goal. This is the argum



The Vairagya-Satakam.

Or the Hundred Verses on Renunciation.

BY BHARTRIHARI.

वैराग्यशतकम् ।

चूडोत्तंसितचन्द्रचारुकलिकाचञ्चच्छिखाभास्वरो
लीलादग्धविलोककामशलभः श्रेयोदशाग्रे स्फुरन् ।
अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्चाटयं-
श्चेतःसन्नानि योगिनां विजयते ज्ञानप्रदीपो हरः ॥१॥

I. चूडोत्तंसित made an ornament for the head चारु-
कलिकाचञ्चच्छिखा lambent beams like beautiful half-
blooming buds लीलादग्ध burnt up at ease or in
sport श्रेयोदशाग्रे in front of all circumstances of
prosperity स्फुरन् appearing अन्तःस्फूर्जत् spreading
forth in the heart प्राग्भारं heavy mass at the front.

* I. All glory to Shiva, the Light of
knowledge, residing in the temple of the Yogis'

* As is customary with Sanskrit poets, this open-
ing verse is dedicatory, (to Shiva in this instance,) as forming an auspicious introduction.

heart,—who smites away (like the sun) the massive front of the endless of ignorance overcasting human mind whose wake follow all auspiciousness and prosperity,—who burnt up gay I like a moth, as if in sport,—and who beaming with the lambent rays of the sun adorning his forehead,—rays that look like soft half-blooming buds.

अन्तं देशमनेकदुर्गविषमं प्राप्तं न किञ्चित्
त्यक्त्वा जातिकुलाभिमानमुचितं सेवां न

भुक्तं मानविवर्जितं परगृहेष्वाशङ्क्या काव
त्तृष्णो जृम्भसि पापकर्मपिशुने नाद्यापि संत

2. अनेकदुर्गविषमं rendered difficult of access by numerous obstacles फलं result, (but here) wealth, hankering (after gain) पापकर्मपिशुने indicative of evil deeds.

2. Many are the inaccessible and remote places I have travelled and yet obtained riches ; sacrificing proper dignity of birth and social position, in vain have I served the rich ; like the crows, have I fed myself devoid of self-respect,—at the house of the rich in the expectation of gain ; and you, O Desire, you prompter of evil deeds, you are waxing lustier and are not still satisfied.

उत्खातं निधिशङ्क्या क्षितितलं धमाता गिरेर्धातवो
निस्तीर्णः सरितां पतिर्नृपतयो यत्नेन संतोषिताः।
मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः
प्राप्तः काण्वराटकोऽपि न मया तृष्णे सकामा भव॥

3. The earth have I digged into in quest of precious minerals, and metals from rocks have I blown ; the ocean have I crossed, and the favour of kings have I diligently sought ; nights have I spent on burning grounds with my mind occupied with *mantras* and worship ; * and not even a broken cowrie have I obtained ; be satisfied therefore, oh ! Desire.

* This forms a part of the mysterious rites to be gone through by those who invoke supernatural agencies for obtaining riches.

खलालापाः सौढाः कथमपि तदाराधनपरै-
र्निगृह्यान्तर्बाष्पं हसितमपि शून्येन मनसा ।
कृतो वित्तस्तम्भप्रतिहतधियामञ्जलिरपि
त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ॥४॥

4. वित्तस्तम्भप्रतिहतधियां those rendered dull in intellect by inactivity due to too much wealth, मोघाशे with hopes thwarted.

4. In our servile attendance on the (wealthy) wicked, their shabby manners and talk we have somehow put up with ; suppressing tears that welled up from our hearts, we have smiled out of vacant minds ; obeisance

we have made to dullards stultified by too much wealth ; in what more fooleries would you have me dance, oh ! Desire, thou of ungratified yearning.

अमीषां प्राणानां तुलितविसिनीपत्रपयसां
 कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम्।
 यदाढ्यानामग्रे द्रविणमदनिःसंज्ञमनसां
 कृतं मानव्रीडैर्निजगुणकथापातकमपि॥५॥

5. What have we not endeavoured to do, with our depraved conscience, for the sake of our *pranas* (five vital forces) which are unreliable and compared to water on the leaves of lotus, since in presence of the rich, with their minds stupefied by the pride of wealth, we have shamelessly committed the sin of recounting our own merits !

[According to the scriptures, self-glorification is tantamount even to the sin of suicide.]

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः
 सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः।
 ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शंभो पदं
 तत्तत्कर्म कृतं यदेव मुनिभिस्तैस्तैःफलैर्बञ्चिताः॥६॥

6. We have forgiven, but not out of forgiveness (but out of our incapacity to right our wrongs) ; we have renounced the comforts of home life, but not out of contentment after satisfaction (but as an exile from home in

quest of riches); though we have suffered inclemencies of weather, cold and heat so difficult to bear, still it is no religious austerities that we have undergone ; with subdued vital forces, night and day have we brooded on money and not on the feet of Shiva ; we have performed thus those very acts which the Munis (saintly recluses) do perform, but of their good effect we have deprived ourselves

भोगा न भुक्ता वयमेव भुक्ता-

स्तपो न तप्तं वयमेव तप्ताः।

कालो न यातो वयमेव याता-

स्तृष्णा न जीर्णा वयमेव जीर्णाः ॥७॥

[Here there is an ironical pun on the participles भुक्ता and तप्ता, the former being used both in the sense of "enjoyed" and "eaten up", and the latter both in the sense of "(austerities) performed" and "heated." Similarly the participle जीर्णा means both "reduced in force" and "stricken down with age." The effect of course cannot be preserved in translation.]

7. The worldly pleasures have not been enjoyed (भुक्ता i. e. enjoyed) by us, but we ourselves have been devoured (भुक्ता i. e. eaten up or dissipated); no religious austerities have been gone through (तप्तं), but we ourselves have become scorched (तप्ताः i. e. by the austerities of grief or anxiety); time is not gone (यातः, being ever-present and infinite), but it is we who are gone (याताः because of ap-

proaching death). Desire is not reduced by force (जीर्णा) though we ourselves are reduced to senility (जीर्णाः)

वलीभिर्मुखमाक्रान्तं पलितेनाङ्कितं शिरः
गात्राणि शिथिलायन्ते तृष्णैकातरुणायते

8. The face has been attacked by wrinkles, the head has been painted white with grey hair, the limbs are all enfeebled, desire alone is rejuvenating.

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलितः

समानाः स्वर्याताः सपदिसुहृदो जीवितसं
शनैर्यष्ट-युत्थानं घनतिमिररुद्धे च नयने

अहोमूढः कायस्तदपि मरणापायचकितः ॥

9. Though my compeers, dear to me in life, have all taken such a speedy flight to heaven (i. e. before being overtaken by age), though the impulse for enjoyment has wearied out and the respect commanded by all persons lost, though my sight is obstructed by deep blindness (or cataract) and the staff can raise itself but slowly on the staff, alas for its silliness; this body startles at the thought of dissolution by death.

आशा नाम नदी मनोरथजला तृष्णातरंगाकुल

रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी
मोहार्चतसुदुस्तरातिगहना प्रोचुङ्गचिन्तातटी

तस्याः पारगता विशुद्धमनसो नन्दान्तियोगि

श्वराः

10. Hope is like a flowing river of which the ceaseless desires constitute the waters ; it rages with the waves of keen longings and the attachments for various objects are its animals of prey ; scheming thoughts of greed are the aquatic birds that abound on it, and it destroys in its course the big trees of patience and fortitude ; it is rendered impassable by the whirlpools of ignorance and of profound depth of bed as it is, its banks of anxious deliberation are precipitous indeed. Such a river the great Yogis of pure mind pass across to enjoy supreme felicity.

न संसारोत्पन्नं चरितमनुपश्यामि कुशलं

विपाकः पुण्यानां जनयति भयं मे विमृशतः।

महद्भिः पुण्यौघैश्चिरपरिगृहीताश्च विषया

महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम॥११

11. I do not find the virtuous distinction produced (by ceremonial observances) through life after life to be conducive to well-being, for the sum of such virtuous merits when weighed in mind inspires fear in me. Enjoyments earned by great accession of merit multiply so greatly in the case of people attached to them only to bring them misery and peril.

विपाकः पुण्यानां etc.—The idea is to show the futility of good deeds performed in our earthly life with the object of enjoying happiness in the

Heavens or the higher Lokas, for the heavenly enjoyments are transitory as being the result produced by our virtuous merits; when the force of these merits is spent out, the enjoyments must cease and the soul will again be drawn back to the cycle of births and deaths, until by Jnana or spiritual illumination, it has obtained Moksha or final release from the wheel of transmigration.

व्यसनमिव दातुं—It indicates that the enjoyment of pleasures in Heavens binds still more fetters on us by increasing our thirst and hence is the cause of an added volume of miseries.

अवश्यं यातारश्चिरतरमुषित्वापि विषया
वियोगे को भेदस्त्यजति न जनो यत्स्वयममून् ।
व्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः
स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥१२॥

12. The objects of enjoyment even after staying with us for a long time are sure to leave us sometime; then what difference their privation in this way makes to men, that they do not of their own accord discard them? If the enjoyments leave us on their own initiative, i. e. if they tear themselves from us, they produce great affliction of the mind; but if men voluntarily renounce them they conduce to the eternal bliss of self-possession.

ब्रह्मज्ञानविवेकनिर्मलधियः कुर्वन्त्यहो दुष्करं
यन्मुञ्चन्त्युपभोगभाञ्जयपि धनान्येकान्ततो निः-
स्पृहाः ।

संप्राप्तान्न पुरा न संप्रति न च प्राप्तौ दृढप्रत्यया-
न्वाञ्छामात्रपरिग्रहानपि परं त्यक्तुं न शक्ता

वयम् ॥१३॥

13. Ah! it must be indeed a difficult feat which persons, with their minds purified by the discrimination arising from knowledge of Brahman, accomplish, in that, free from desire, they wholly discard that wealth which has been actually bringing them enjoyment; whereas we fail to renounce enjoyments which are reaped by us as mere longings and which we never did realise in the past, nor do we realise now, nor can we count upon as lasting when obtained (in future).

धन्यानां गिरिकन्दरेषु वसतां ज्योतिः परं ध्यायता-
मानन्दाश्रुकणान्पिबन्ति शकुना निःशङ्कमङ्गेशयाः।
अस्माकं तु मनोरथोपरचितप्रासादवापीतट-
क्रीडाकाननकेलिकौतुकजुषामायुः परं क्षीयते ॥१४॥

14. Blessed are those who live in mountain caves meditating on Brahman, the Supreme Light, while birds devoid of fear perch on their laps and drink the tear-drops of bliss (that they shed in meditation); while our life is fast ebbing away in the excitement of revelry in palatial mansions or on the banks of refreshing pools or in pleasure-gardens, all created (and brooded over) merely by imagination!

शकुना निःशङ्कमङ्केशयाः—The birds have approached them fearlessly because they have reached the state of quietism and harmlessless, realising the oneness of all life.

भिक्षाशनं तदपि नीरसमेकवारं

शय्या च भूः परिजनो निजदेहमात्रम् ।

वस्त्रं विशीर्णशतखण्डमयी च कन्या

हा हा तथापि विषया न परित्यजन्ति ॥१५॥

15. For food, (I have) what begging brings and that too tasteless and once a day ; for bed, the earth, and for attendant, the body itself ; for dress, (I have) a worn-out blanket made up of hundred patches ! And still alas ! the desires do not leave me !

[विषयाः—Objects of desire haunting the mind.]

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ

मुखं श्लेष्मागारं तदपि च शशाङ्केन तुलितम् ।

स्त्रवनमूत्रक्लिन्नं करिवरशिरःस्पर्धि जघनं

मुहुर्निन्द्यं रूपं कविजनविशेषैर्गुरु कृतम् ॥१६॥

16. मांसग्रन्थी—lumps of flesh (dual number). कनककलशावित्युपमितौ—(become) golden jugs in (poet's) comparison. श्लेष्मागारं—seat of phlegm, saliva etc. शशाङ्केन तुलितम्—is compared to the moon. करिवरशिरस्पर्धि—claiming likeness with the elephant's forehead. मुहुर्निन्द्यं रूपं etc.—form deserving constant contempt has been magnified (in praise) by certain poets.

एको रागिषु राजते प्रियतमादेहार्धहारी हरो

नीरागेषु जनो विमुक्तललनासङ्गो न यस्मात्परः ।

दुर्बारस्मरबाणपन्नगविषव्याविद्धमुग्धो जनः

शेषः कामविडम्बितान्न विषयान्भोक्तुं न मोक्तुं

क्षमः ॥१७॥

17. Among sensual persons, Shiva is unique, sharing half his body with His beloved; and again, among the dispassionate, there is none superior to him, unattached to the company of women; while the rest of mankind smitten and stupefied by the irresistible, serpent-like poisoned arrows of Cupid, and brought under the infatuation of Love, can neither enjoy their desires nor renounce them at will.

प्रियतमादेहार्धहारी—This refers to the symbolic representation of Shiva and Gouri in a single divided form.

“On one side grows the hair in long and black curls
And on the other, corded like rope

* * * * *

One side is white with ashes, like the snow-
mountains

The other golden as the light of the dawn.

For He, the Lord, took a form,

And that was a divided form,

Half-woman and half-man.”

भोक्तुं न मोक्तुं क्षमः—Ordinary persons when they give themselves up to enjoyments, lose all control and become slaves to them; so even when satiety comes, they cannot detach themselves from them, as the force of blind attachment has enslaved them. But Shiva, who has subdued his mind, is

18. Without knowing its burning power the insect jumps into the glowing fire; the fish through ignorance eats the bait attached to the hook; whereas we, having full discernment do not renounce the sensual desires complicated as they are with manifold dangers; alas! how inscrutable is the power of delusion.

तृषा शुष्यत्यास्ये पिवति सलिलं शीतमधुरं

क्षुधार्तः शाल्यन्नं कवलयति मांसादिकलितम् ।

प्रदीप्ते कामाग्नौ सुदृढतरमालिङ्गति वधूं

प्रतीकारं व्याधेः सुखमिति विपर्यस्यति जनः ॥१६॥

19. When the mouth is parched with thirst, man takes some cold refreshing (or sweetened) drink; when suffering from hunger he swallows boiled rice made delicious with meat and the like; when set on fire by lust, he fast embraces his wife; so happiness is but the remedying of these diseases (of hunger, thirst and lust);—and behold, how man (i. e. his sense) is upset in its quest!

प्रतीकारं व्याधेः सुखमिति—The main point to be

understood is this, namely that worldly happiness is but the temporary remedy we constantly seek from all the diseases with which worldly life is beset. When this relative and fugitive nature of happiness becomes apparent to us, we naturally give up running after it to seek permanent peace in renunciation.

तुङ्गं वेश्म सुताः सतामभिमताः संख्यातिगाः

संपदः

कल्याणी दयिता वयश्च नवमित्यज्ञानमूढो जनः।

मत्वा विश्वमनश्वरं निविशते संसारकारागृहे

संदृश्य क्षणभङ्गुरं तदखिलं धन्यस्तु संन्यस्यति॥ २०

20. Possessed of tall mansions, of sons esteemed by the learned, of untold wealth, of a beloved wife full of beneficence, and of youthful age, and thinking this world to be permanent, men deluded by ignorance run into this prison-house of worldliness ; whereas, he is blessed indeed who considering the transiency of the same world renounces it.

दीना दीनमुखैः सदैव शिशुकैराकृष्टजीर्णाम्बरा

क्रोशद्भिः क्षुधितैर्निरन्नविधुरा दृश्या न चेद्देहिनी

याञ्छामङ्गभयेन गद्गदगलबुद्ध्यद्विलीनाक्षरं

को देहीति वदेत्स्वदग्धजठरस्यार्थे मनस्वी

पुमान् ॥ २१॥

21. If one had no occasion to see one's wife suffering without food and sore aggrieved at the constant sight of hungry crying

children with piteous looks pulling at her worn-out clothes, what self-respecting man would for the mere sake of his own petty stomach utter "give me" (i. e. become a suppliant for favour) in a voice faltering and sticking at the throat for fear of his prayer being refused?

अभिमतमहामानग्रन्थिप्रभेदपटीयसी

गुरुतरगुणग्रामाम्भोजस्फुटोज्ज्वलचन्द्रिका ।

विपुलविलसल्लज्जावल्लीवितानकुठारिका

जठरपिठरी दुष्पूरेयं करोति विडम्बनम् ॥२२॥

22. The pit of our stomach so hard to fill is the root indeed of no small undoing: it is ingenious in severing the vital knots, as it were, of our fond self-respect; it is like the bright moonlight shining on the lotus (that species which blooms only in the sun) of highly estimable virtues; it is the hatchet that hews down the luxuriant creepers of our great modesty.

पुण्ये ग्रामे वने वा महति सितपटच्छन्नपालिं

कपालिं

ह्यादाय न्यायगर्भद्विजहुतहुतभृग्धूमधूम्रोपकरणे ।

द्वारं द्वारं प्रविष्टो वरमुदरदरीपूरणाय क्षुधातो

मानी प्राणैः सनाथो न पुनरनुदिनं तुल्यकुल्येषु

दीनः ॥२३॥

23. For the sake of filling the cavity of

the stomach when hungry, a man of self-respect would wander from door to door with a broken pot (in hand) having its edge covered with white cloth, away in extensive woodlands or holy places of which the approaches are grey all over with the smoke of sacrificial fires tended by Bráhmaṇas versed in ritualistic niceties, and thus preserve the *pranas*, rather than live (like) a beggar from day to day among those who are socially one's equals.

[It should be remembered that living on alms for a man of true renunciation is held in high esteem in India, for no social merit can be higher than giving up the world for the sake of the national ideal of spirituality.]

गङ्गातरंगकण्ठाशीकरशीतलानि

विद्याधराध्युषितचारुशिलातलानि

स्थानानि किं हिमवतः प्रलयं गतानि

यत्सावमानपरपिण्डरता मनुष्याः ॥२४॥

24. Ah! is it that those Himalayan solitudes, cooled by the liquid spray of Ganges waves and abounding in beautiful rocky flats such as are the haunts of Vidyâdharas, are all engulfed in destruction that men in disgrace hang on others for their maintenance?

[The Vidyâdharas are unearthly beings with superhuman skill in arts, specially music.]

किं कन्दाः कन्दरेभ्यः प्रलयमुपगता निर्भरा वा

गिरिभ्यः

प्रध्वस्ता वा तरुभ्यः सरसफलभृतो वल्क

न्यश्च शा

वीक्ष्यन्ते यन्मुखानि प्रसभमपगतप्रश्रयाणां

खत

दुःखाप्तस्वल्पवित्तस्मयपवनवशानर्तितभ्रुलता

25. Or is it that herbs and roots in groovy caves, and streams on hill-sides have disappeared, or that branches of trees bearing luscious fruits and yielding barks are destroyed, that the faces of wretches, perfect devoid of good breeding, are found to have their eye-brows dancing like creepers in the wind of an arrogance which their scanty earnings eked out with hardship engenders in them.

पुण्यैर्मूलफलैस्तथा प्रणयिनीं वृत्तिं कुरुष्वाम

भूशय्यां नवपल्लवैरकृपणैरुत्तिष्ठ यावो वनम

क्षुद्राणामविवेकमूढमनसां यत्रेश्वराणां सद

वित्तव्याधिविकारविह्वलगिरां नामापि न श्रूय

26. Therefore, now, accepting fruits and roots, ordained as sacred, for the most honorable means of maintenance, and (so also) the earth (laid on) with verdant leafy twigs for a bed, oh, rise and repair to the forest, where even the name is not constantly heard of the ignoble rich whose minds are stultified by indiscretion and whose speech is delirious with the maladies of wealth.

फलं स्वेच्छालभ्यं प्रतिवनमखेदं क्षितिरुहां
 पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम् ।
 मृदुस्पर्शा शय्या सुललितलतापल्लवमयी
 सहन्ते संतापं तदपि धनिनां द्वारि कृपणाः ॥२७॥

27. When there is the fruit of trees easily obtainable at will in every forest, when there is cool refreshing drink in holy streams from place to place and soft bed made of tender twigs and creepers, still (alas!) men aggrieved with lucre undergo sorrows at the doors of the rich.

ये वर्धन्ते धनपतिपुरः प्रार्थनादुःखभाजो
 ये चाल्पत्वं दधति विषयाक्षेपपर्याप्तबुद्धेः ।
 तेषामन्तःस्फुरितहसितं वासराणि स्मरेय
 ध्यानच्छेदे शिखरिकुहरग्रावशय्यानिषरणाः ॥२८॥

28. Reposing on the bed of stone within the mountain cave, during intervals of meditation, (well) may I recollect with an inward smile the days of those afflicted through their suing before the rich, or of those grown mean through their minds being content with seeking enjoyments.

[If this verse is read differently with वर्धन्ते for वर्तन्ते and वासराणां for वासराणि, the idea becomes, in the words of Mr. Telang, this: "The suppliant of the rich thinks the days too long as he has to suffer the trouble of constant entreaties often unsuccessful; the person engaged in the pursuit of worldly

objects thinks time too short; he has never enough of it to compass all his numerous ends. (On the other hand the philosopher laughs at both of these delusions." In this case *ये* in lines 1 and 2 means 'to days, and for *पर्याप्त* in line 2 we have *पर्यस्त* too.]

ये संतोषनिरन्तरप्रमुदितास्तेषां न भिन्ना मुखाः
ये त्वन्ये धनलुब्धसंकुलधियस्तेषां न तृष्णा
इत्थं कस्य कृते कृतः स विधिना कीदृक्पदं स
स्वात्मन्येव समाप्तहेममहिमा मेरुर्न मे रोचते

29. The felicity of those, whom contentment ^{continuously} unceasingly makes happy, is not interrupted, while the cravings of those of greedy and confounded minds are never ^{quashed} quenched. Such being the case, for whom did the Creator create the Meru, representing immeasurable wealth, but confining to itself the glorious potency of its gold? I would not covet it.

कस्य कृते कृतः etc.—The idea is that Meru (fabled) mountain of gold, serves no useful purpose to anybody, and so I would not go in for it (*न मे रोचते*); because those that are contented are quite happy without possessing it, and those who hanker after wealth feel never satisfied howsoever might be their acquisitions. *स्वात्मन्येव हेममहिमा*—Its gold serves only to glorify itself and not to satisfy the greedy.

भिन्नाहारमदैन्यमप्रतिसुखं भीतिच्छिदं सर्वं
दुर्मात्सर्यमदाभिमानमथनं दुःखौघविध्वंस

सर्वत्रान्वहमप्रयत्नसुलभं साधुप्रियं पावनं
शंभोः ^{सुख}सन्नमवार्यमक्षयनिधिं शंसन्ति योगीश्वराः॥३०

30. The great Yogis describe food which begging brings as follows : it does not humiliate (*vide* Verse No. 32); it is an independent pleasure (i. e. not dependent on the pleasure of earning money or fulfilling social duty etc.); it is in all respects free from any anxious fear (i. e. about one's expenditure, or food-stores etc.); it destroys wicked pride, egotism and impatience; it eradicates the manifold evils of worldly existence; it is easily available anywhere any day without efforts; it is the beloved of the holy men; it is a purification by itself; it is as the inexhaustible feeding-house of Shiva, access to which none can prevent.

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवा-
भयम् ॥३१॥

31. In enjoyment, there is the fear of disease; in social position, the fear of falling-off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of foemen; in beauty, the fear of old age;

in scriptural erudition, the fear of op
in virtue, the fear of traducers ; in b
fear of death. All the things of th
pertaining to man are attended w
renunciation alone stands for fearless

आक्रान्तं मरणेन जन्म जरसा चात्युज्ज्व
संतोषो धनलिप्सया शमसुखं प्रौढाङ्गन
लोकैर्मत्सरिभिर्गुणा वनभुवो व्यालैर्नृपा
रक्षैर्येण विभूतयोऽप्युपहता ग्रस्तं न किं वे

1

32. Birth is preyed upon (*lit.* atta
death ; brilliant youth by old age ;
ment by greed ; happiness of self-co
the wiles of gay women ; virtues by
ousy of men ; gardens by predatory
kings by the wicked in counsel ; and
even are vitiated by their evanescence
on earth is not seized upon by so
else ?

आधिव्याधिशतैर्जनस्य विविधैरारोग्यमु
लक्ष्मीर्यत्र पतन्ति तत्र विवृतद्वारा इव व
जातं जातमवश्यमाशु विवशं मृत्युः करोत
चर्त्तिक तेन निरंकुशेन विधिना यन्निर्मित
सुस्थि

33. Health of men is destroyed (*lit.*
out) by various hundreds of ailments

and mind ; whereupon Lakshmi (the goddess of prosperity) alights, there perils find an open access ; death sure annexes to itself, rendering impotent very soon, whatever is born again and again. Then what is created as stable by the absolute Creator ?

भोगास्तुङ्गतरङ्गभङ्गतरलाः प्राणाः क्षणध्वंसिनः
स्तोकान्येव दिनानि यौवनसुखस्फूर्तिः प्रियासु
स्थिता ।

तत्संसारमसारमेव निखिलं बुद्धा बुधा बोधका
लोकानुग्रहपेशलेन मनसा यत्नः समाधीयताम् ३४

34. Enjoyments are unstable like the breaking of high billows, life is liable to speedy dissolution ; the buoyancy of youthful happiness centred in our objects of love lasts for few days. Understanding that the whole world is unsubstantial, ye wise teachers of men with minds intent on benefitting mankind (by living exemplary lives) put forth your energies for attaining the (highest beatitude).

लोकानुग्रहपेशलेन मनसा—लोकानां of men अनुग्रहे for the benefitting (out of kindness) पेशले attached. The sense is that out of sympathy for suffering mankind, you shall by your exemplary lives and your counsels show men the way to cross the ocean of Samsara (world).

भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चला
आयुर्वायुविघटिताब्जपटलीलीनाम्बुवद्भङ्गुरम् ।

लोला यौवनलालसास्तनुभृतामित्याकलय्य द्रुतं
योगे धैर्यसमाधिसिद्धसुलभे बुद्धि विभक्तं

बुधाः ॥३५॥

35. Enjoyments of embodied beings are fleeting like the quick play of lightning within a mass of clouds ; life is as insecure as a drop of water attached to the edge of a lotus-leaf and dispersed by the wind : the desires of youth are unsteady ; realising these quickly, let the wise firmly fix their minds in Yoga, easily attainable by patience and equanimity.

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्री-
रर्थाः संकल्पकल्पा घनसमयतडिद्विभ्रमा

भोगपूगाः ।

कण्ठाश्लेषोपगूढं तदपि च न चिरं यत्प्रियाभिः

प्रणीतं

ब्रह्मण्यासक्तचित्ता भवत भयभयाम्भोधिपारं

तरीतुम् ॥३६॥

36. Life is changing like a huge wave, beauty of youth abides for a few days. Earthly possessions are as transient as thought ; the whole series of our enjoyments are like (occasional) flashes of autumnal lightning. The embrace round the neck given by our beloveds lingers only for a while. To cross the

ocean (of the fear) of the world, attach your mind to Brahman.

भवभय—the great fear of finding yourself bound by the world attended with so much afflictions and yet finding no way out of it.

कृच्छ्रेणामेध्यमध्ये नियमिततनुभिः स्थायते
गर्भवासे
कान्ता विश्लेषदुःखव्यतिकरविषमो योवने
चोषभोगः ।

वामाक्षीणामवज्ञाविहसितवसतिवृद्धभावोऽ-
प्यसाधुः
संसारे रे मनुष्या वदत यदि सुखं स्वल्पमप्यस्ति
किञ्चित् ॥३७॥

37. In the womb man lies within impure matter in discomfort with limbs cramped ; in early life, enjoyment is tainted with the intense suffering of mental distraction arising from separation from our beloved ; even old age (is undesirable), being the object of contemptible laughter from women. (Then) oh ! men, say if there is a particle of happiness in the world.

[The idea is that all the stages of life, beginning from the embryo, are not worth living, attended as they are with serious drawbacks.]

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती
रोगाश्च शत्रव इव प्रहरन्ति देहम् ।

आयुः परिस्रवति भिन्नघटादिवाम्भो

लोकस्तथाप्यहितमाचरतीति चित्रम्

38. Old age looms (ahead) frightening like a tigress ; (different) diseases afflict (human) body like enemies ; life is flowing away like water running out of a leaky vessel. Still, how wonderful, that man goes on committing wicked deeds.

भोगा भङ्गुरवृत्तयो बहुविधास्तैरेव चायं भवति

स्तत्कस्येह कृते परिभ्रमत रे लोकाः कृतं चेति

आशापाशशतोपशान्तिविशदं चेतः समाधीयते

कामोत्पत्तिवशात्स्वधामनि यदि श्रद्धेयमस्मिन्

39. Enjoyments are ephemeral in nature, and this world is composed of different kinds of such enjoyments ; then, for what enjoyments are you, O man, striving and roaming after ? So if you have faith in our words, concentrate with new love the mind rendered tranquil by the suppression of the hundred bondages of desire in its own sphere (the Self or the Brahman).

ब्रह्मेन्द्रादिमरुद्गणांस्तृकणान्यत्र स्थितो मन्यते

यत्स्वादाद्विरसा भवन्ति विभवास्त्रैलोक्य-

राज्यादयः

भोगः कोऽपि स एक एव परमो नित्योदितो जगत्

भो साधो क्षणभङ्गुरे तदितरे भोगे रतिं

मा कृथाः ।

40. There is one Enjoyment and one alone, lasting immutable and supreme, of which the taste renders tasteless the greatest possessions such as the sovereignty of the three worlds, and established in which a Brahma, Indra or the gods (i. e. their positions) appear like particles of grass. Do not, oh! Sadhu, set your heart on any ephemeral enjoyment other than that.

सा रम्या नगरी महान्स नृपतिः सामन्तचक्रं च त-
त्पार्श्वे तस्य च सा विदग्धपरिपत्ताश्चन्द्रवि-
म्बाननाः ।

उद्धृतः स च राजपुत्रनिबद्धस्ते वन्दिनस्ताः कथाः
सर्वं यस्य वंशादगात्स्मृतिपथं कालाय तस्मै
नमः ॥४१॥

41. That lovely city, that grand monarch and that circle of feudatory kings at his side, that cabinet of shrewd counsellors of his and those beauties with moon-like faces, that group of princes in the heyday of youth, those court-minstrels and their songs of praise,—all this fledted away along the way of memory under whose power, to that Kâla (time or the principle of change) salutation!

[उद्धृत is, here 'with full-blown energies.']

यत्रानेकः कचिदपि गृहे तत्र तिष्ठत्यथैको
 यत्राप्येकस्तदनु बहवस्तत्र नैकोऽपि चान्ते ।
 इत्थं नेयै रजनिदिवसौ लोलयन्द्वाविवाक्षौ
 कालः कलयो भुवनफलके क्रीडति प्राणिशरैः॥४२

42. Where in some home (or, a square in the case of a checkerboard) there once were many, there is now one, and where there was one or many successively, there is none at the end (of the game),—this is the process in which expert Kâla plays (his game) on the checkerboard of this world with living beings as the pieces and casting the two dice of day and night.

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं
 व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न क्षायते ।
 दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते
 पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥

43. Daily with the rising and setting of the sun, life shortens, and time (i. e. its flight) is not felt on account of affairs heavily burdened with manifold activities. Neither is fear produced at beholding birth, death, old age and sufferings. (Alas,) the world is become mad by drinking the stupefying wine of delusion.

रात्री सैव पुनः स एव दिवसो मत्वा मुधा जन्तवो
 भावन्त्युद्यमिनस्तथैव निभृतप्रारब्धतत्तत्क्रिया ।

व्यापारैः पुनरुक्तभूतविषयैरित्थंविधेनामुना

संसारिण कदर्थिता वयमहो मोहान्न लज्जामहे ४४

44. Seeing though the same night to be ever following the same day, in vain do creatures run on (their worldly course) perseveringly and busy with various activities set agoing secretly i. e. by individual mental resolves. Alas, through infatuation we do not feel ashamed at being thus befooled by this *samsara* (life) with occupations in which the same particulars repeat themselves!

[The idea is : how profoundly deluded by desire we live ! For never growing old itself, it makes all things look fresh and new, otherwise no worldly pursuit has any real novelty. They are as stale as the uniform appearance of day and night following each other.]

न ध्यातं पदमीश्वरस्य विधिवत्संसारविच्छिन्नये

स्वर्गद्वारकवाटपाटनपटुर्धर्मोऽपि नोपार्जितः ।

नारीपीनपयोधरोरुयुगलं स्वप्नेऽपि नाबिज्ञितं

मातुः केवलमेव यौवनवनच्छेदे कुठारा वयम् ॥४६

नाभ्यस्ता प्रतिवादिबृन्ददमनी विद्या विनीतोचिता

खड्गाग्रैः करिकुम्भपीठदलनैर्नाकं न नीतं ययः ।

कान्ताकोमलपल्लवाधररसः पीतो न चन्द्रे
 तारुण्यं गतमेव निष्फलमहो शून्यालये
 दीपवत्

विद्या नाधिगता कलङ्कुरहिता वित्तं च नो
 शुश्रूषापि समाहितेन मनसा पित्रोर्न संप
 आलोलायतलोचनाः प्रियतमाः स्वप्नेऽपि

कालोऽयं परपिण्डलोलुपतया काकैरिव मे

45, 46, 47. न ध्यातं etc. The feet of the
 have not been meditated upon (by me) in d
 for the sake of doing away with this *sam*
 worldly bondage. स्वर्गद्वार etc, neither has
 (merit through performance of religious
 been earned such as is strong to knock o
 gates of heaven. मातु केवलमेव etc. We have
 proved to be hatchets, as it were, to cut do
 garden of our mother's youth, i. e. we have
 made our mother age through giving birth
 That is the only result, we find worthy of m

नाभ्यस्ता etc. The proper scholarship
 cultured man such as enables one to defea
 of disputants, has not been acquired. खड्ग
 By the point of the sword strong to knoc
 the capacious temples of elephants fame
 been carried to the heaven. तारुण्यं etc.
 has youth passed away like lamp in a c
 house.

विद्या नाधिगता etc. Knowledge free from defect has not been mastered; **कलङ्करहिता** means 'free from doctrines incapable of proof.' **वित्तं च** etc. riches neither are earned. **शुश्रूषापि** etc. Services to parents have not been rendered with single-mindedness. **कालोऽयं** etc. Like crows, all the time has been passed in greediness for food, i. e. maintenance, obtainable from others.

[These three stanzas (nos. 45, 46, 47) strike a rather anomalous note. Here the poet personates a man whose life has been, like the lamp burning in a deserted abode, a thorough failure. Such a man is looking back on his youthful years of unmitigated worthlessness. But are the reflections he is making here typical of those who are at the threshold of true renunciation? By no means are they typical. The poet here simply takes up a particular case of an aspirant after renunciation which may just serve his poetical purposes best. This aspirant has had in his youth no taste of glory either as a pious man, a dutiful son, a scholarly student, a brave warrior or a lover of women. He appears to lament here that none of the fourfold aims of human life (**धर्म**, religious merit; **अर्थ** wealth; **काम**, fulfilment of desires, and **मोक्ष**, final salvation) has been pursued by him in the past with any the slightest success. Perhaps he means that that is best calculated to impress on his mind the vanity of all the ends of a householder's life. But this impression of vanity and consequent non-attachment may very well come, and come with perhaps greater completeness, to men who had the

ability to succeed in life, and such men may all look back with any lingering regret on the efforts he is going to leave behind, whether the harvest had been actually reaped by him. There is even some inconsistency in the regret running through these stanzas. But the poet is here more concerned with dramatic than psychological precision.]

वयं येभ्यो जाताश्चिरपरिचिता एव खलु ते
समं यै संवृद्धाः स्मृतिविषयतां तेऽपि गतिं
इदानीमेते स्मः प्रतिदिवसमासन्नपतना
गतास्तुल्यावस्थां सिकतिलनदीतीरतरुनि

48. Those from whom we were born, they are now on intimate footing with us (i. e. hereafter); those with whom we were brought up have also become objects of memory. Now (that we have become old) we are approaching nearer to our fall every day, our condition being comparable to that of trees on the sandy bank of a river.

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्थं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्व
शेषं व्याधिविद्योगदुःखसहितं सेवादिभिर्न
जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः

प्राणिनाम

(others). What happiness can there be for mortals in a life (again) which is even more uncertain than the ripples (on the surface) of water.

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः

क्षणं विचैर्हीनः क्षणमपि च संपूर्णविभवः ।

जरार्जीर्णैरङ्गैर्नट इव बलीमण्डिततनु-

नरः संसारान्ते विशति यमधानीयवनिकाम् ॥५०॥

50. Now a child for a while and then a youth of erotic ways, a destitute now for a while and then in abundance, just like an actor thus, man makes at the end of his role—when diseased in all limbs by age and wrinkled all over the body,—his exit behind the scene that veils the abode of Yama (death).

त्वं राजा वयमप्युपासितगुरुप्रज्ञाभिमानोन्नताः

ख्यातस्त्वं विभवैर्यशांसि कवयो दिक्षु प्रतन्वन्ति नः ।

इत्थं मानधनातिदूरमुभयोरप्यावयोरन्तरं

यद्यस्मासु पराङ्मुखोऽसि वयमप्येकान्ततो

निःस्पृहाः ॥५१॥

51. Thou art a king, we too are e through self-assurance about our acquired from our preceptor whom we Thou art celebrated through thy poss our fame is spread abroad in all quar the learned men. Thus a great di there is between both of us, made by and riches. If thou art cold towards us are perfectly indifferent towards you.

[This Sloka is addressed by a *Fati*, (who has renounced the world) to a king. T wants to inform the king of the vanity possessions, and so is declaring that a greater than the king. For, the king is wealth only but he is rich in wisdom which command even the respect of a king.]

अर्थानामीशिषे त्वं वयमपि च गिरामीशमहे
शूरस्त्वं वादिदर्पव्युपशमनविधावक्ष्यं पा
सेवन्ते त्वां धनाढ्या मतिमलहतये मामि
श्रो

मय्यप्यास्था न ते चेत्त्वयि मम नितरामे

राजन्ननास्था

52. Thou exercisest kingly power riches, we do the same over words (i. e. or scriptures) in all their senses. Th a hero (in battle), while we have failing skill in methods of subduing the of disputants. It is the rich who serve

le, intent on learning (higher truths),
a serve us to have all imperfections of
d destroyed. If thou hast no regard for
well, oh ! king, I have absolutely none
thee.

यमिह परितुष्टा वल्कलैस्त्वं दुकुलैः
सम इव परितोषो निर्विशेषो विशेषः ।
तु भवतु दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः ॥५३॥

3. Here we are satisfied with bark of
s and you with rich garment ; (and yet)
contentment is alike, (so) the distinction
akes no difference. Poor indeed is he whose
res are boundless. If the mind be con-
ed, who is rich and who poor?

One who is satisfied with even what little he
esses is as good as rich.]

लमलमशनाय स्वादु पानाय तोयं
क्षितिरपि शयनार्थं वाससे वल्कलं च ।
धनमधुपानभ्रान्तसर्वेन्द्रियाणा-
मविनयमनुमन्तुं नोत्सहे दुर्जनानाम् ॥५४॥

4. Fruits for food, tasteful water for drink,
e ground to lie upon, barks of trees for
hing, are sufficient (for us). I cannot
g myself to approve of the misbe-
iour of evil men whose senses are all led

astray by drinking the wine of newly acquired wealth.

**अशीमहि वयं भिक्षामाशावासो वसीमहि ।
शयीमहि महीपृष्ठे कुर्वीमहि किमीश्वरैः ॥५५॥**

55. Let us eat the food we have been given, let the sky be our clothing, let us lie on the surface of the earth ; what have we to do with the rich ?

[आशा—the four quarters.]

न नटा न विटा न गायका

न च सभ्येतरवादचुश्रवः ।

नृपमीक्षितुमत्र के वयं

स्तनभारानमिता न योषितः ॥५६॥

56. Who are we to go to see a king or his court jesters, pimps or singers, nor exalted in (learned) disputes with others in the king's court, nor youthful court mistresses ! (In short, we have absolutely no business to do with a king).

विपुलहृदयैरीशैरेतज्जगज्जनितं पुरा

विधृतमपरैर्दत्तं चान्यैर्विजित्य तृणां यथा ।

इह हि भुवनान्यन्ये धीराश्चतुर्दश भुञ्जते

कतिपयपुरस्वाम्ये पुंसां क एष मदज्वरः

57. In ancient times (the kingdom of the world was created by some large-he-

archs; by some was it sustained (i. e. d) and by others was it conquered and n away like straw. Even now, some es enjoy the fourteen divisions of the d. For what then is this feverish pride en having sovereignty over a few towns ?

चतुर्दश भुवनानि—The fourteen divisions of the d, that is, the entire created universe.]

क्तायां यस्यां क्षणमपि न जातं नृपशतै-
वस्तस्य लाभे क इव बहुमानः क्षितिभृताम् ।
स्याप्यंशे तदेवयवलेखेऽपि पतयौ
षादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ॥५८

3. What high dignity, as it were, is there kings in gaining that earth which has er for a moment been left unenjoyed by dreds of rulers! The stupid owners of n a shred of the limb of a fraction of its tion (i. e. of the most minute particle) delighted whereas, on the contrary, they ht to grieve!

पण्डो जलरेखया वलयितः सर्वोऽप्ययं नन्वणुः
वांशीकृत्य तमेव संगरशतै राज्ञां गणा भुञ्जते ।
दुर्ददतोऽथवा किमपरं क्षुद्रा दरिद्रा भृशं
ग्निक्तान्पुरुषाधमान्धनकणान्वाञ्छन्ति
तेस्योऽपि वे ॥५९॥

59. It (the earth) is but a lump of clay circled by a trace of water ! Even the whole of it is but a particle. Hosts of kings having partitioned it after fighting hundreds of battles enjoy it. These very poor insignificant persons might give while giving, or otherwise. But downright shame on those mean fellows who would beg bits of coin from them even !

स जातः कोऽप्यासीन्मदनरिपुणा मूर्ध्नि धवलं
कपालं यस्योच्चैर्विनिहितमलंकारविधये ।
नृभिः प्राणत्राणप्रवणमतिभिः कैश्चिदधुना
नमद्भिः कः पुंसामयमतुलदर्पज्वरभरः ॥६०॥

60. That man is indeed born (truly great) whose white skull (after death) is placed by (Shiva) the enemy of Madana (Cupid) high on the head as an ornament ; (and) what is (worth) this rising fever of exceeding pride in men, who are now-a-days adored by some people with minds intent on the preservation of their lives !

[The great Shiva is called Kapáli, and Kapála meaning "skull" ; the popular belief is that he puts on his head the skull of a hero whose wonderful life lived on earth merits this distinction.]

परेषां चेतांसि प्रतिदिवसमाराध्य बहुधा
प्रसादं किं नेतुं विशसि हृदय क्लेशकलितम् ।

प्रसन्ने त्वय्यन्तः स्वयमुदितचिन्तामणिगणो

विविक्तः संकल्पः किमभिलषितं पुष्यति न ते॥६१

61. Why, oh heart, dost thou set thyself on winning good graces, so hard to secure, by daily propitiating other men's minds in various ways? When, being serene inwardly and free from society, thou hast gems of thought rising up of themselves (i. e. when desires do not induce your thinking), what objects mere wish (even) would not bring to thee?

[The idea would come out more clearly, if we read, as many have done, क्लेशकलिलं and चिन्तामणिगुणः; the first expression would then mean 'a (chaotic) mass of troubles', instead of 'hard to secure', and the verb विशसि would have its primary sense of 'entering into.' स्वयमुदितचिन्तामणिगुणः would then mean "having the virtue of a philosopher's stone developed of itself in thee,"—i. e. one of the eight Yogic powers, 'प्राप्तिः' । विविक्तः we prefer to render as 'free from the company of others,'—a state opposed to what is implied when we have to depend on others for gratifying our desires.]

परिभ्रमसि किं मुधा कचन चित्त विश्राम्यतां

स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।

अतीतमननुस्मरन्नपि च भाव्यसंकल्पय-

अतर्कितसमागमाननुभवामि भोगानहम् ॥६२॥

62. Why dost thou, my mind, v
about in vain? Rest (thyself) some
Whatever happens in whatever way, ha
so by itself, and not otherwise. So not
ing over the past nor resolving abo
future, I realise enjoyments that come
out engaging my thoughts.

25

एतस्माद्विरमेन्द्रियार्थगहनादायासकादाश्र
श्रेयोमार्गमशेषदुःखशमनव्यापारदत्तं क्षण
स्वात्मीभावमुपैहि संत्यज निजां कल्लोललो
मा भूयो भज भङ्गुरां भवरतिं चेतः प्रसीद

63. Desist, oh heart, from the tro
labyrinth of sense-objects ; take that p
(highest) good which is capable of br
about in a moment the destruction of c
troubles ; get thee to the state of thy A
give up thy stream-like agitated flu
calm now and never again seek tra
worldly attachments.

मोहं मार्जय तामुपार्जय रतिं चन्द्रार्धचूडा
चेतः स्वर्गतरंगिणीतटभुवामासङ्गमङ्गीव
को वा वीचिषु बुद्बुदेषु च तडिल्लेखासु च
ज्वालाग्रेषु च पन्नगेषु च सुहृद्वर्गेषु च प्रत

64. Clear off delusion and earn de
to Him whose crown is begemmed wi
drescent. Oh heart ! accept attachm

some spot on the banks of the celestial river. What reliability is there on waves or bubbles, flashes of lightening or (smiles of) fortune, in tongues of flame, serpents or hosts of friends?

चेतश्चिन्तय न रमां सकृदिमामस्यायिनीमास्थया
भूपालभुकुटीकुटीविहरणव्यापारपण्याङ्गनाम् ।
कन्याकञ्चुकिनः प्रविश्य भवनद्वाराणि वारणसी-
रथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥६५

65. Oh heart! never for a while earnestly think of the frail goddess of fortune, whose business is to sell herself away while moving in her haunt, namely the wrinkle of a king's brow, (i. e. the bargain is struck by the smile or the frown of kings). Let us clothe ourselves in ragged garments and entering the doors of houses in the streets of Benares wait for the alms to be placed in the receptacle of our hands.

अग्रे गीतं सरसकवयः पार्श्वयोर्दक्षिणात्याः
पश्चाल्लीलावलयरणितं चामरग्राहिणीनाम् ।

यद्यस्त्वेवं कुरु भवरसास्वादने लम्पटत्वं

नो चेच्चेतः प्रविश्य सहसा निर्विकल्पे समाधौ ॥६६

66. If there are songs (going on) before you, sweet (skilful) poets from the South by your side and the tinkling of the moving

bracelets of female waiters with waving *chowries* in their hands, then lavishly attach thyself to the enjoyment of worldly happiness. If otherwise, oh my heart! plunge into the absolute type of meditation.

निर्विकल्प समाधि—The deepest concentration losing all separate consciousness of the knower the known and the knowing. **चामर** is the bushy tail of the yak used as a fan being an insignia of royalty.

[The argument in this Sloka is that if you can find only enjoyment everywhere you may enjoy, but really such enjoyment cannot be found in this world of misery. All worldly pleasures are transient and limited. For, in the next Sloka we find that the author is preaching the uselessness of the fulfilment of worldly desires.]

प्राप्ताः श्रियः सकलकामदुघास्ततः किं

न्यस्तं पदं शिरसि विद्विषतां ततः किम् ।

संपादिताः प्रणयिनो विभवैस्ततः किं

कल्पस्थितास्तनुभृतां तनवस्ततः किम् ॥६७॥



67. What then, though embodied beings obtain that prosperity from which all desires are milked? What if their feet be placed on the heads of their enemies? Or what if their wealth brings friends, or if their bodies endure till the end of the creative cycle?

भक्तिर्भवे मरणजन्मभयं हृदिस्थं
 स्नेहो न बन्धुषु न मन्मथजा विकाराः ।
 संसर्गदोषरहिता विजना वनान्ता
 वैराग्यमस्ति किमितः परमर्थनीयम् ॥६८॥

68. When there is devotion for Shiva, as also fear of birth and death in the heart, no attachment for family, no excitement of sexual passions,—when there is the solitude of forest depths, unsullied by the company (of worldly men) and, aye, when there is renunciation, what better then is to be wished for?

तस्मादनन्तमजरं परमं विकासि
 तद्ब्रह्म चिन्तय किमेभिरसद्विकल्पैः ।
 यस्यानुषङ्गिणा इमे भुवनाधिपत्य-
 भोगादयः कृपणालोकमता भवन्ति ॥६९॥

69. What avails all this agitating over the unreal? Meditate, therefore, on that supreme, infinite, ageless, all-pervading, Brahman, in the light of Which all enjoyments like the sovereignty of the world appear as the desires of pitiable men!

पातालमाविशसि यासि नभो विलङ्घ्य
 दिङ्मण्डलं भ्रमसि मानस चापलेन ।
 भ्रान्त्यापि जातु विमलं कथमात्मनि
 न ब्रह्म संस्मरसि निर्वृतिमेषि येन ॥७०॥

70. Being thus agitated, oh mind, you (now) descend into the nether regions, (now) soar up beyond the skies, and wander all around the four quarters. Why, even by mistake, do you not once concentrate on that Brahman of the nature of self and bereft of all imperfections, whereby you may attain supreme bliss !

[आत्मनीनं means "belonging to self," as the real state of self is Brahman. The other reading आत्मलीनं would mean "submerged in self," being its substance or reality.]

किं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्महाविस्तरैः

स्वर्गग्रामकुटीनिवासफलदैः कर्मक्रियाविभ्रमैः ।

मुक्तैकं भवदुःखभाररचनाविध्वंसकालानलं

स्वात्मानन्दपदप्रवेशकलनं शेषैर्वणिगृत्तिभिः ॥७१

71. What are worth the Vedas, the Smritis, the readings from Puranas, the vast Shastras, or the mazes of ceremonials, which give us, as their fruits, a resting-place in heaven, (which is, as it were,) a village (interspersed) with huts ! All else is but the bargaining of traders except that one way which admits one into the state of supreme bliss in one's Self, and which is like the (final) destructive fire to consume the evolving mass of worldly miseries.

[The Shastras, by which is meant here Logic, Grammer etc. and the six systems of philosophy

are said to be vast because of the amplitude of comment, illustration and argument with which their doctrines have been developed.]

यतो मेरुः श्रीमान्निपतति युगान्ताग्निवलितः

समुद्राः शुष्यन्ति प्रचुरमकरग्राहनिलयाः ।

धरा गच्छत्यन्तं धरणिधरपादैरपि धृता

शरीरे का वार्ता करिकलभकर्णाग्रचपले ॥७२॥

72. Seeing that, when set all over with the fires of cyclic destruction the stately mountain Meru topples down, the seas which are the abode of numerous sharks and aquatic animals are dried up, and the earth (itself) comes to an end, though held firm by the feet of mountains, what to speak of this body as unsteady as the end of the ear of a young elephant.

धरणिधर—According to Hindu mythology the mountains are regarded as the supporters of the earth.

युगान्ताग्नि—The cosmic conflagration at the end of the present cycle.

गात्रं संकुचितं गतिर्विगलिता भ्रष्टा च दन्तावलि-

र्दष्टिर्नश्यति वर्धते बधिरता वक्त्रं च लालायते ।

वाक्यं नाद्रियते च बान्धवजनो भार्या न शुश्रूषते

हा कष्टं पुरुषस्य जीर्णवयसः पुत्रोऽप्यमित्रायते ॥

73. (In old age) the body becomes shrivelled, the gait becomes unsteady, the

teeth fall out; the eye-sight is lost, deafness increases, the mouth slavers, relatives do not value (one's) words, the wife does not nurse; and alas! even the son of a man of worn-out age turns hostile.

वर्णं सितं भटिति वीक्ष्य शिरोरुहाणां
स्थानं जरापरिभवस्य तदा पुमांसम् ।
आरोपितास्थिशतकं परिहृत्य यान्ति
चण्डालकूपमिव दूरतरं तरुण्यः ॥७४॥

74. Seeing the grey hairs on the head of a man, emblematic of discomfiture by old age, youthful women at once fly away from him, as if from a Chandala's (the untouchable in caste) well whereon is placed a structure of bones!

आरोपितास्थिशतकं—may be taken to qualify पुमांसम् or कूपम्. If it be taken as qualifying the former, it would mean: this frame-work of bones, (meaning the old man).

[It was a custom in former times with the Chandalas to line their well with bones for ornamentation.]

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो,
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्त्वयो नायुषः ।
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महा-
न्संदीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ७५

75. As long this body is free from disease

and decrepitude, as long, senility is far off, as long the powers of the senses are unaffected and life is not decaying, so long wise persons should put forth mighty exertions for the sake of their supreme good, for when the house is on fire what avails setting about digging a well (for water).

तपस्यन्तः सन्तः किमधिनिवसामः सुरनदीं
गुणोदारान्दाराणुत परिचरामः सविनयम् ।

पिवामः शास्त्रौघानुत विविधकाव्यामृतरसा-

न्न विन्नः किं कुर्मः कतिपयनिमेषायुषि जने ॥७६॥ ३९

76. Shall we live by the celestial river practising austerities, or shall we amiably serve (our) wives graced by virtues, or shall we drink of the currents of scriptural literature or of the nectar of diverse poetical literature? Man having the longevity of a few twinklings of the eye, we do not know which (of these) to undertake!

दुराराध्यश्चामी तुरगचलचित्ताः क्षितिभुजो

नयं च स्थूलेच्छाः सुमहति फले बद्धमनसः ।

जरा देहं मृत्युर्हरति दयितं जीवितमिदं

सखे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः ॥७७॥ ४०

77. These rulers of the world having minds restless like a horse and (therefore) difficult to please, and ambitious as we are with minds pitched on vast gain, and as age steals

away bodily strength and death steals away this dear life, ah friend ! nothing and nowhere else is there good for the wise in this world excepting the practice of austerities.

माने म्लायिनि खण्डिते च वसुनि व्यर्थे

प्रयातेऽर्थिनि

क्षीणे बन्धुजने गते परिजने नष्टे शनैर्यौवने ।

युक्तं केवलमेतदेव सुधियां यज्जह्नुकन्यापयः

पूतग्रावगिरीन्द्रकन्दरतटीकुञ्जे निवासः

कचिद् ॥७८॥

78. When honour has faded, wealth has become ruined, those who sue for favours have departed in disappointment, friends have dwindled away, retainers have left and youth has gradually decayed, there remains only one thing proper for the wise—residence somewhere in a grove on the side of a valley of the mountain whose rocks are purified by the waters of the Ganges.

[जह्नुकन्या—the Ganges is so called on account of the myth that Rishi Jahnu drank it up and then disgorged it through his ear or thigh, when in its course towards the Bay of Bengal after its descent from the heavens it overflowed the sacrificial platform of the Rishi. Examination of the traditional place where the Rishi is supposed to have lived in ancient times suggests the likelihood of the course of the river being

obstructed by an extensive eminence with pervious soil and of its delayed emergence on the other side.]

रम्याश्चन्द्रमरीचयस्तृणवती रम्या वनान्तस्थली
रम्यं साधुसमागमागतसुखं काव्येषु रम्याः कथाः।
कोपोपाहितवाष्पबिन्दुतरलं रम्यं प्रियाया मुखं
सर्वं रम्यमनित्यतामुपगते चित्ते न किञ्चित्पुनः ७६

79. Delightful are the rays of the moon, delightful the grassy plots in the outskirts of the forest, delightful are the pleasures of wise men's society, delightful the narratives in poetical literature and delightful the face of the beloved swimming in the tear-drops of (feigned) anger. Everything is charming, but nothing is so when the mind is possessed by the evanescence of things.

रम्यं हर्म्यतरलं न किं वसतये श्रव्यं न गेयादिकं
किं वा प्राणसमासमागमसुखं नैवाधिकप्रीतये।
किंतु भ्रान्तपतङ्गपक्षपवनव्यालोलदीपाङ्कुर-
ज्वालाचञ्चलमाकलय्य सकलं सन्तो वनान्तं
गताः ॥८०॥

80. Is not a palace pleasant to dwell in? Is not music with its accompaniments agreeable to listen to? Is not the society of women dear as life itself more pleasing? Yet, wise men have gone away to the forest, regarding these things as unstable as the

shadow of a lamp's flame flickering through the puff of the wings of a deluded moth.

आसंसारत्त्रिभुवनमिदं चिन्वतां तात तादृ-

ङ् नैवास्माकं नयनपदवीं श्रोत्रमार्गं गतो वा ।

योऽयं धत्ते विषयकरिणीगाढगुडाभिमान-

क्षीवस्यान्तःकरणकरिणाः संयमानायलीलाम्॥५१

81. Oh dear! in our quest through the three worlds from the very beginning of their creation, none such has come within sight or hearing, that can manage the prancings in the trap of the elephant of his mind when maddened by the mysterious, deep-rooted infatuation for the female elephant of sense-object.

[संयमानाय is the elephant-trap. क्षीवस्य— of the maddened.]

यदेतत्स्वच्छन्दं विहरणमकार्षणमशनं

सहार्थैः संवासः श्रुतमुपशमैकव्रतफलम् ।

मनो मन्दस्पन्दं बहिरपि चिरस्यापि विमृश-

न्न जाने कस्यैषा परिणतिरुदारस्य तपसः॥५२

82. This freedom to wander about, the food to which no meanness attaches, the company of holy men, the cultivation of Vedic wisdom of which (unlike Vedic vows) the only fruit is spiritual peace, the mind also restrained in its movements towards external things,—to such a consum-

on, I know not after life-long reflection,
noble austerities may lead!

उपशम' is the cessation of the illusions, and so
the worries, of the world. This is said to be
only fruit borne by the pursuit of this vow,
ly; श्रुतं, or study of Vedic wisdom, other
being ordained to bear fruits in the form of
ly prosperity.]

एव मनोरथाश्च हृदये यातं च तद्यौवनं
ताङ्गेषु गुणाश्च बन्ध्यफलतां यातागुणैर्विना ।
कंसहसाभ्युपैति बलवान्कालःकृतान्तोऽक्षमी
ज्ञातं मदनान्तकाङ्क्षियुगलं मुक्त्वास्ति
नान्या गतिः ॥८३॥

Desires have worn off in our heart.
! youth has also passed away from the
y. The virtues have proved barren for
t of appreciative admirers. The powerful,
destroying, unrelenting, Death is fast
ening in! What is to be done? Ah
I see, there is no other way left except
pair of feet of the Destroyer of Cupid.

दनान्तक—Shiva is so called in allusion to his
g turned the god Cupid to ashes on the eve of
marriage with Gouri.]

महेश्वरे वा जगतामधीश्वरे

जनार्दने वा जगदन्तरात्मनि ।

न वस्तुभेदप्रतिपत्तिरस्ति मे

तथापि भक्तिस्तरुणेन्दुशेखरे ॥८४॥

८८

84. I make no difference in substance as between Shiva, the Lord of the universe and the Slayer of (the demon) Jana, (i. e. Vishnu), the inmost Self of the universe. But still my devotion is (attached) to One in whose crest there is the crescent moon.

[This Sloka has been brought forward by the poet, as a doubt may arise in the mind from the preceding Sloka where the poet says that Shiva is the only Lord to take our refuge in. Here the poet says that really there is no difference between Shiva or Vishnu. But he is by nature attached to Shiva. This is what is called *Ishta-nishtha*, or the devotion to one's own ideal.]

जगदन्तरात्मनि—This word has been variously interpreted : (1) 'the inmost Self of the universe,' (2) 'One who is the knower of all inner things in the universe,' (3) 'One who is the Self of all in the universe, or it may mean, (4) 'in whose self is the whole universe.'

स्फुरस्फारज्योत्स्नावलिततले कापि पुलिने

सुखासीनाः शान्तध्वनिषु रजनीषु द्युसरितः ।

भवाभोगोद्विग्नाः शिव शिव शिवेत्युच्चवचसः

कदा यास्यामोऽन्तर्गतबहुलबाष्पाकुलदशाम् ॥८५॥

85. Sitting in peaceful posture during nights when all sounds are stilled into silence

somewhere on the banks of the heavenly river which shine with the white glow of the bright-diffused moonlight, and fearful of the miseries of birth and death, crying aloud "Shiva, Shiva, Shiva," ah ! when shall we attain that ecstasy which is characterised by copious tears of joy held in internal control !!

वितीर्णो सर्वस्वे तरुणकरुणापूर्णहृदयाः

स्मरन्तः संसारे विगुणपरिणामां विधिगतिम् ।

वयं पुण्यारण्ये परिणतशरच्चन्द्रकिरणा-

स्त्रियामा नेष्यामो हरचरणचिन्तैकशरणाः॥८६॥

86. Giving away all possessions with a heart filled with tender compassion, remembering the course of Destiny which ends so ruefully in this world and, as the only refuge for us, meditating on the feet of Hara (i. e. Shiva), oh ! we shall spend, in the holy forest, nights all aglow with the beams of the autumnal moon.

कदा वाराणस्याममरतटिनीरोधसि वस-

न्वसानः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।

अये गौरीनाथ त्रिपुरहर शंभो त्रिनयन

प्रसीदेति क्रोशन्निमिषमिव नेष्यामि दिवसान्॥८७॥

87. When shall I pass the days like so many moments, residing on the banks of the celestial river in Benares, clad in *Koupinain*

:(a strip of cloth) and with folded hands raised to the forehead, crying out—" Oh Lord of Gouri, the Slayer of Tripura, the Giver of all good, the Three-eyed, have mercy ! "

स्नात्वा गाङ्गैः पयोभिः शुचिकुसुमफलैरर्चयित्वा
विभोत्वां

ध्येये ध्यानं निवेश्य क्षितिधरकुहरप्रावपर्यङ्कमुखे।
आत्मारामं फलाशी गुरुवचनरतस्त्वत्प्रसादा-
त्स्मरारे

दुःखं मोक्ष्ये कदाहं समकरचरणे पुंसि सेवा-

समुत्थम् ॥८८॥

88. Having bathed in the waters of the Ganges and worshipped Thee, Oh Lord, with unblemished fruits and flowers and having concentrated my mind, by my stony bed within the mountain cave, on the object of my meditation,—blissful in the Self alone, living on fruits, and devoted to the Guru's words—when shall I, Oh ! Thou Enemy of cupid, through Thy grace become released from the grief which has arisen from my serving the man of prosperity.

समकरचरणे—' With the sign of fish in the feet, '—said to be a sign of uncommon prosperity according to the science of divination by bodily signs.

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।

कदा शंभो भविष्यामि कर्मनिर्मूलनक्षमः ॥८९॥

0. Oh Shiva! when shall I, living alone, from desires, peaceful in mind, with only hand to eat from and the four quarters garment (i e. naked), be able to root out Karma?

पात्रयतां निसर्गशुचिना भैक्षेण संतुष्यतां
कापि निषीदतां बहुतृणं विश्वं मुहुः पश्यताम्।
गोऽपि तनोरखण्डपरमानन्दावबोधस्पृशा-
वा कोऽपि शिवप्रसादसुखभः संपत्स्यते

योगिनाम् ॥६०॥

0. Those who have only their hand to from, who are contented with begged, pure by itself, who repose themselves where (i. e. require no house or bed), who constantly regard the universe like almost a of grass, who even before giving up the experience the uninterrupted Supreme,—for such Yogis, indeed, the path which of access by Shiva's grace becomes nable. (The path, that is to say, of sha or supreme liberation).

न शतखण्डजर्जरतरं कन्या पुनस्तादृशी
श्चन्त्यं निरपेक्षभैक्षमशनं निद्रा श्मशाने वने।
तन्त्र्येण निरङ्कुशं विहरणं स्वान्तं प्रशान्तं सदा
यं योगमहोत्सवेऽपि च यदि त्रैलोक्यराज्येन
किम् ॥६१॥

91. If there is a *koupina* (even) worn out and shredded hundred times and a wrapper also of the same condition, if one is free from all disquieting thought, if food there is, obtained unconditionally from begging, and sleep on a cremation ground or in the forest, if one wanders alone without any let or hindrance, if the mind is always calm, and if one is steadfast in the festive joy of Yoga, what is then worth the rulership of the three worlds?

ब्रह्माण्डं मण्डलीमात्रं किं लोभाय मनस्विनः ।

शफरीस्फुरितेनाविधः क्षुब्धो न खलु जायते ॥६२॥

92. Can this universe which is but a mere reflection, engender greed in wise men? The ocean surely does not become agitated by the movement of a little fish.

[Just as a fish cannot set up a swaying of the ocean, so this universe, a mere image in pure consciousness, cannot move the latter, with which wise men become identified, to any sentiment of covetousness.]

मातर्लक्ष्मि भजस्व कंचिदपरं मत्काङ्क्षिणी मा

स्म भू-

भोगेषु स्पृहयालवस्तव वशे का निःस्पृहाणामसि।

सद्यःस्यूतपलाशपत्रपुटिकापात्रे पवित्रीकृतै-

भिन्नावस्तुभिरेव संप्रति वयं वृत्ति समीक्षामहे ॥६३॥

५

93. O mother Lakshmi (Goddess of wealth), serve (thou) some one else, do not be longing for me. Those who desire enjoyment are subject to thee, but what art thou to us who are free from desires? Now we wish to live upon food articles obtained from begging and placed, (conformably to its) being sanctified, in a receptacle of Palášha leaves pieced together on the spot.

महाशय्या पृथ्वी विपुलमुपधानं भुजलता
वितानं चाकाशं व्यजनमनुकूलोऽयमनिलः ।
शरच्चन्द्रो दीपो विरतिवनितासङ्गमुदितः
सुखी शान्तः शंते मुनिरतनुभूतिर्नृप इव ॥६४॥

94. The earth is his high bed, the arms his ample pillow, the sky is his canopy, the genial breeze his fan, the autumnal moon is his lamp, and rejoicing in the company of abnegation as his wife, the sage lies down happily and peacefully, like a monarch of undiminished glory.

भिक्षाशी जनमध्यसङ्गरहितः स्वायत्तचेष्टः सदा
हानादानविरक्तमार्गनिरतः कश्चित्तपस्वी स्थितः ।
शय्याकीर्णविशीर्णजीर्णवसनः संप्राप्तकन्यासनो
निर्मानो निरहंकृतिः शमसुखाभोगैकबद्धस्पृहः ॥६५॥

95. There lives the real ascetic who feeds himself on alms, unattached to the society

of men, always free in his efforts (i. e. without obligation or restraint from outside) and pursuing a path of indifference as regards what to give up or what to take; his worn-out garment is made up of rags cast away in the streets, and for seat he has with him a blanket; he is devoid of pride and egoism and he is concerned only in enjoying the happiness arising from the control of mind.

चण्डालः किमयं द्विजातिरयवा शूद्रोऽथ किं

तपसः

किं वा तस्मैविवेकपेशलमतिर्योगीश्वरः कोऽपि

किम् ।

इत्युत्पन्नविकल्पकल्पमुखरैराभाष्यमाणा जनै-

र्न क्रुद्धाः पथि नैव तुष्टमनसो यान्ति स्वयं

योगिनः ॥६६॥

96. When accosted by people who loquaciously express doubt and surmise, such as "Is he a Chandâla, or a twice-born one, or a Sudra, or an ascetic, or perhaps some supreme Yogi with his mind full of the discrimination of Reality," the Yogis themselves go their way neither pleased nor displeased in mind.

[The Chandâla is accursed beyond the pale of the four castes, while the Sudra belongs to the fourth caste. The Brahmana, Kshatriya and Vaishya form the three twice-born castes.

हिंसाशून्यमयत्नलभ्यमशनं धात्रा मरुत्कल्पितं
व्यालानां पशवस्तृणाङ्कुरभुजस्तुष्टाः स्थली-
शायिनः ।

संसारार्णवलङ्घनक्षमधियां वृत्तिः कृता सा वृणां
तामन्वेक्ष्यतां प्रयान्ति सततं सर्वे समाप्तिं

गुणाः ॥६७॥

97. (If) for serpents (even) air has been provided by the Creator as food obtainable without killing or toiling ; (if) beasts are contented with feeding on grass-sprouts and lying on ground ; for men (also) with self-devotion strong to lead across the ocean of transmigratory existence some such livelihood has been created ; and those who seek this have all their *gunas* invariably brought to their final dissolution.

[When the *gunas*, *sattva*, *rajas* and *tamas*, are finally reduced to the inactivity of equipoise, the Yogin reaches beyond Maya.]

गङ्गातीरे हिमगिरिशिलावद्धपद्मासनस्य

ब्रह्मध्यानाभ्यसनविधिना योगनिद्रां गतस्य ।

किं तैर्भाव्यं मम सुदिवसैर्यत्र ते निर्विशङ्काः

कण्डूयन्ते जरठहरिणाः स्वाङ्गमङ्गे मदीये ॥६८॥

98. Will those happy days come to me when on the bank of the Ganges, sitting in

the lotus-posture on a piece of stone in the Himalayas, I shall fall into the *yoga-nidrā* (i. e. lose all consciousness in Samadhi or perfect concentration) resulting from a regular practice of the contemplation of Brahman, and when old antelopes having nothing to fear, will rub their limbs against my body !

[पद्मासनं—lit. lotus-seat ; sitting cross-legged so that the soles of the feet protrude above along the thighs.]

पाणिः पात्रं पवित्रं भ्रमणपरिगतं भैक्षमक्षय्यमन्नं
विस्तीर्णं वस्त्रमाशादशकमचपलं तल्पमखल्प-
सुर्वो ।

येषां निःसङ्गताङ्गीकरणापरिणतस्वान्तसंतोषिणस्ते
धन्याः संन्यस्तदैन्यव्यतिकरनिकराः कर्म
निर्मूलचन्ति ॥६६॥

99. With the hand serving as sacred cup with begged food that comes through wandering and never runs short, with the ten quarters as their ample garment and the earth as a fixed, spacious bed,—blessed are they who, having forsaken the manifold worldly associations which an attitude of want breeds, and self-contented with a heart fully matured through their acceptance of absolute seclusion, root out all Karma (i. e. the com-

plex of causes and effects which grows on as action and desire in life follow each other.)

[दैन्यव्यतिकरनिकराः we prefer to take as the many forms of contact with the world which result from the poverty of an attitude of seeking after worldly objects.]

मातर्मेदिनि तात माखत सखे तेजः सुबन्धो जल
भ्रातर्व्योम निबद्ध एव भवतामन्त्यः प्रणा-
माञ्जलिः ।

युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-
ज्ञानापास्तसमस्तमोहमाहिमा लीये पर-
ब्रह्मणि ॥१००॥

100. Oh Earth, my mother! Oh Wind, my father! Oh Fire, my friend! Oh Water, my good relative! Oh Sky, my brother! here is my last salutation to you with clasped hands! Having cast away Ignorance with its wonderful infatuations by means of pure knowledge resplendent with shining merits developed through my association with you all, I now merge in the Supreme Brahman.

[The terms of familiarity and endearment used of the five elements are appropriate in view of the final point of blissful parting to which the Yogin has been carried through those subtle Tattvas or essences of the five elements which characterise intermediate stages of Yogic practice.]

इति सुभाषितत्रिशत्यां वैराग्यशतकं संपूर्णम् ।

Here ends the Vairagya-Satakam or the Hundred Verses on Renunciation of the triple series of such hundred verses named 'Subhashita-Trishati.'

